An exhortation vnto the

Gouernours and people of her Maiesties countrie of Wales, to labour earnestly to haue the preaching of the Gospell planted among them.

PSAL. 137.5,6.

If I shall forget thee O Ierusalem, let my right hand forget her selfe, if I do not remember thee, let my tong cleaue vnto the roof of my mouth: yea, if I prefer not Ierusalem vnto my cheef ioye

2 Cor. 1.13.

For we write no other thing vnto you, then that you read or that you acknowledg, and I trust you shall acknowledge vnto the end.

1 Cor 5 13.14

For, whether we be out of our wit, we are it vnto God, or whether we be in our right minde, we are it vnto you. For, that loue of Christe doth constraine vs.

TO THE RIGHT HONORABLE the Earle of Pembroke, Lorde Presidente of Wales, &c. The rest of the gouernours there, and to all the gentlmen, ministers and people my brethren, the inhabitants of wales, the true knowledg of a sauing God, the true feeling of sinne, the ful assuraunce of their saluation in Iesus Christ, wrought by the worde preached: with outwarde prosperitie, if the Lorde thinke it good to them in this lyfe, and in the life to come, euerlasting blessednesse in the kingdome of heauen, I wishe from my soule.

HOwe many and daungerous (R. Honourable, and beloued in the Lord) are the wayes, whereby Sathan in this perillous and prophane age where in we liue, carieth hedlong into hell the most part, euen of those amõgst whom publicke Idolatry, & the false worship of the true, or false god hath bene abolished; it cannot be hidden or obscure vnto any, that vouchsafeth but with a careless eye to consider, the desolate barennes of God his Churche, euen there where it mighte haue bene most fruitful. And of all the delusions wherby the Lorde in his iust Iudgement, 1. Thes 2. 11. hath geuen him power, to be forcible in the hearts of men, none hath bene founde more powerfull and

auayleable then the perſwaſion, that the eternall God requireth no more at the handes of reaſonable men, (the creatures) framed according to his own Image. Colloſ. 3.10. Gen. 1.26, & 5.1. 1. Cor. 11.7. then to exempt themſelues out of the number, of the out-ragious and ſhamles Idolaters, or at the moſt, to haue ſome outwarde forme of his worſhip, wherby they might be diſerned from heathen and prophane Atheiſts; and ſo hope eternally to bee ſaued; though they ſhoulde neuer come where the ordinarie meanes of ſaluation (the worde preached) doth grow: 1. Cor. 1.21. Rom. 10 14. Iames 1.21. Epheſ. 1.13. Now, I would to God that among the reſt of the nations vnder heauen, this latter perſwaſion had not taken fearefull hold vpon you my brethren the people of WALES. For how haue you liued now full 29 yeres, in all which time vnder her Maieſtyes proſperous raigne, you haue not embrewed your hands with profeſſed Idolatry? haue you not for the moſte part in reſpecte of the publike ſeruice of God, con-

contented your ſelues with leſſe then publike reading? and in the meane time do you not thinke that the Lord in regard of the knowledge of his wil, and the outwarde practiſe thereof, the obſeruatiõs of his Sabboths, the right vſe of his Sacraments, the full aſſurãce of your owne ſaluation, requireth no more at your hands? and which is moſt woefull, though you now liue in this palpable and groſſe darknes: yet verie fewe or none among you, conſider this your caſe, to be the verie condition of thoſe, who ſhall neuer ſee Ieſus Chriſt in his kingdome to their comfort, but the meare eſtate, of ſuch as ſhal receiue their inheritance in hell fire, with the deuell and his angels, euen moſt intollerable and bitter torments for euer and euer. From which reprobat and accurſed eſtate of wofull damnation, neither man nor angell can ſhewe, howe the whole countrye of Wales, or any parte thereof may be delyuered, vnleſſe it ſhall pleaſe God to woorke in the hearts of all men there liuinge, according vnto their ſeuerall callinges, and

eſpecially in yours, R. honourable, and the reſte in publike authoritie, or ſupplienge the place of eccleſiaſticall gouernours, a conſcience, to haue the woorde of reconciliation, planted among you and your people. Which if you the magiſtrates, and gentlemen, ſhall neglect to bring to paſſe, you the biſhops and miniſters not regarde to performe, you priuate men, as a thing not belóging vnto you ſhall cótemne: then be you aſſured, whatſoeuer you perſwade your ſelues to the contrarye, that on the fearefull and diſmall day of Iudgement, both the one and the other of you ſhalbe adiudged vnto euerlaſtinge woe and diſtruction, for the offence which cóteineth in it theſe two ſinnes. Frſt the wilfull contempt of that holy ordinãce, by which alone the Lord hath appointed to conuey ſaluation vnto men, the refuſall of eternall bleſſedneſſe, and conſequently, the deſperate renouncing of Ieſus Chriſt, and his precious merits. Secondly, the odious reiecting of thoſe markes, whereby in the ſight of Gods

children

children and the world, you might be knowne to bee of the number of the Lords choſen, not one wherof (beſide your great contempt, contempt I ſay, for you may haue the word preached if you would erneſtly ſeeke the ſame for ought you knowe) you leaue vndone, if you refuſe to vndergoe any paines, troubles, or charges, to haue the bleſſed Goſpel of the mightie God proclaimed among you. And firſt in regarde of God his ordinance, knowe this, and kowe it to practiſe, that if you hence forwarde, as hitherto you haue done, preſume, to liue without the preaching of the word, you do by willful & wicked rebellion tranſgreſſe that decree, whereby the Lorde of his infinite and vnſpeakable wiſedome, hath ordained, to bring men vnto his kingdome. The contrary whereof, if any dare affirme, then the holie ghoſt demaundeth what the Lorde Ieſus the glorious wiſdome of God the father meant? when (1) hee ordeined Eph. 1 4.11. 12.13. paſtors and teachers to continue in his church, for the gathe-

ring

ring together of the ſaints, the worke of the minſterie, the edification of the body of Chriſt, euen vntil we al meete together, in the vnitie of faith and knowledg of the ſon of God, vnto a perfit mā, vnto the meaſure of the age of the fulnes of Chriſt. Would any of you blotte him ſelfe out of the catalogue of thoſe that are ſaincts? would any of you diſmember him ſelfe from our head Chriſte Ieſus? I hope not, then as ſure as God liueth, you can not be priuiledged from continuing vnder thoſe, whome the Lorde hath appointed for that worke, vntill ſuch time as you be growen vnto that meſure of faith, and knowledge, where-
2 vnto nothing may bee added (2) can you bee made ſaintes? can you bee made members, of Chriſt? (which you muſt needs be 1. Corr. 11. 1. 1 Corr. 10. 2. Ephe: 1. 1. and 4. 7. 1. Cor. 5. 16. or elſe you can haue no inheritance among them that are ſanctified. Act. 20 23. but bee excluded out of the citie of God, amongſt dogs, theeues, murderers, and inchanters, Reue. 22. 15.)

if you

if you bee not wrought vpon by their hands, whom the Lord hath ſanctified vnto that office. I am bold therfore in the cauſe of Gods honour, and of your owne ſaluation to intreate you, as you meane to haue any fellowſhip, and communion in heauen with the bleſſed ſainctes and angels, as you entende to haue any part in that kingdome, which the Lord Ieſus hath purchaſed with his owne bloud, as you would haue any intereſt in him, & his ſacred paſſions: that while you haue time, you labour with might and maine, to prouide your ſelues of the meanes wherby you may be tranſlated out of the kingdome of darkneſſe, wherein you now liue, vnto the bleſſed poſſeſſion of ſweete Tſiion, the citie of the liuing God. In which cauſe, if your endeuours, will bee colde and backwarde, I pronounce vnto you, that you ſhall as ſurelie perriſh, and be damned, as the turkes, heathens, or any other Idolaters, who cannot abide the name of Ieſus Chriſt. Be afraid therefore, as the Apoſtle to the

Hebr. 4. 1. admoniſheth you leaſt by for-ſaking the oportunitie of beeing ſaued, which at this day is offered vnto you, you be depriued of your ſaluation. How ſhall you be able to beare it, when in the day of vengeance, you ſhall ſee your ſelues arraigned of high treaſon, before Gods tribunall ſeate, for reiecting the pardon he offereth in Chriſt Ieſus vnto you, would you but vouchſafe, to ſeeke the ſame in the word preached? In the word preached I ſay, for if you wil imbrace Chriſt, and haue pardō of your ſinnes by his paſſions, you muſt haue that brought to paſſe by preaching. Chriſt I graunt may bee otherwiſe taught, but as the Apoſtle ſaith, Ephe. 4. 21. not as the truth is in Ieſus, and therefore without comfort, and without ſaluation. The ſmal reckoning my brethren, that hetherto you haue made of Chriſt truly taught vnto you, teſtifieth vnto your faces, that you haue not knowen the Lord, Iere. 4. 22. that you are fooliſh children, wiſe you may be to doe euill, but to do wel you haue no know-

ledge

ledge as saith the Prophet. Yea it testifieth that you declare your sinnes as Sodom and hide them not, and out of all doubt it will bring woe vnto your soules, Esai. 3.9. vnlesse you haue preaching, for yon heue rewarded euil vnto your selues. For Christ his sake then for your owne felicities sake, acknowledge in the practise of your liues that the Lord hath tied, the foode of vnderstanding, and knowledge vnto the mouthes of those pastors, Ier. 3.15 Who at the least in regarde of giftes, are according vnto his own hart. The Apostle proclaimeth, vnto the Colos. 1.20.21. that as it was the good will, pleasure and decree, of the eternall to reconcile all men vnto him selfe by Iesus Christ: so he neuer purposed to make this reconciliation knowen vnto none but by the woord preached, verse 23.28. He telleth (5) vs in manie places, Rom.16.25. 1.Tim.3.16. 1.Cor. 2.7. that saluation is a mysterie, and so of necessitie must haue some wider opening then the wethered hands of bare readers can reach vnto (6) Blessed

(7) (8) (3) (4) (5) (6)

ſed Peter ſheweth in plaine woordes, rhat our newe birth can no waies be wrought in vs, but by the word preached, 1. Pet. 1. 21. Thoſe great and (7) hidden ſecrets, which the verie Prophets them ſelues could not attaine vnto without great inquirie, 1. Pet. 1. 10. can be made knowē vnto you, belike contrarie vnto the expreſſe word of the holie Ghoſt, ver. 12. by thoſe who can not preach the Goſpell. In what (8) a deſperate caſe then is my deare countrie, the place of the ſepulchers, of my fathers, Neh. 1. Who hopeth for ſaluatiō, and hath no meanes to be brought into the knowledge of the truth, 1. Timo. 24. by the publike miniſterie. And what a publike miniſterie or miſerie rather is that, in whoſe handes ſaluation is not, becauſe the knowledge of the truth, is not in their handes. Ieroboam (9) would thou haddeſt againe thy vnlearned prieſts, 2. Cro. 13. 9. For it is out of controuerſie, that they are fit to be the miniſters onlie of thē that would haue no God, 2. Cro 15. 3. but we would haue Iehouah

(7) (8) (9)

uah for our God, and ſerue him. Timotheus (10) to the ende he might be (10)
made more fit to call men to ſaluatiõ,
was commanded to take heede vnto
himſelfe, and vnto learning, and to
continue therein, 1. Timo. 4. 13. 15. 16.
But our miniſters, if they can reade, are
able without anie farther learning to
make ſaluation knowen vnto vs. Is
reading (11) the waie whereby the (11)
Lord will beſtow vpon men the ſpirit
of wiſedome, and reuelation, through
his knowledge, Ephe. 2. 17. No, no, (12)
(12) Downe therefore vnto hell with
that doctrine whence it ſprang, and iſ-
ſued, that ſeeketh ſaluation vnto men
by reading of that which cannot bee
vnderſtoode, without an expounder,
Acts. 8. 30. 31. And here I would (13) (13)
knowe of you which ſo long haue cõ-
tented your ſelues with bare reading,
whether for the ſpace of nine & twen-
tie yeares complet, you haue either
felt in your ſelues, or perceiued in o-
thers, the woord to haue beene ſo
powerfull as it is ſaid to be, Heb. 4. 12.
If you haue not, be you aſſured that it

is not the worde, wherof the Apoſtle ſpeketh in that place, which worketh thoſe effects in ſome of the hearers, either vnto death or vnto life, For the word of God is liuelie, as he there ſetteth down and mightie in operation; and ſharper then anie two edged ſword, and entreth through, euen to the deuiding aſunder of the ſoule, and the ſpirit, and of the ioints, and the marow, and is a diſcerner of the thoughts, and the entents of the hart. Beſides, that wofull experience ſheweth, that the ſpirit of God, meaneth not the worde red in this place, the ſecond verſe of the chapter, euidentlie conuinceth that it muſt needes be the word preached, vnto whom theſe impo all titles, as I may ſay are aſcribed. But ſaie the holie ghoſt what it will ſaie: the people of Wales, had rather be lims of the deuel, to be euerlaſtinglie deſtroied, then labour to haue the worde, that by meanes thereof they might be made the mẽbers of Chriſt, and ſo eternallie ſaued. Though (14) the ordinaunce of God bee to deuide

(14)

the word aright, 2. Tim. 2. 15. vnto the
ſeuerall vſe of the hearers, though (15) (15)
ſaluation be a thing that muſt be ler-
ned, euen of them who can reade: Col.
15. 7. our reading Baalites, ſcant able
to reade, (16) though the declaration (16)
of the ſame be ſuch a thing as euerie
Chriſtian who can reade well and di-
ſtinctlie, is not able to perfourme,
1. Timo. 5. 22. Epheſ. 4. 7. 11. (17) and (17)
ſuch a thing, as proceedeth not from
anie gift of nature in vs, Rom. 12. 3. 77.
Ephe. 3. 8. 1. Cor. 3. 21. 3. 10. Heb. 6. 4.
reading a naturall gift (18) though it (18)
be a labour to be ouer anie people in
the Lord, 1. Cor. 3. 9. Theſ. 5. 12. Tim.
5. 17. a labour, (19) ſo admirable, as (19)
the Apoſtle in the admiration therof,
crieth out, who is fit for theſe things?
2. Cor. 2. 16. reading a worke of ſmall
labour and leſſe wonder: yet you my
dere contriemē, will rather aduenture
the blood of your ſelues, (cruel & fro-
ſen ſecuritie) then giue eare vnto that
great ſaluation which firſt was prea-
ched by the Lord himſelfe, Heb. 2. 3.
Eph. 2. 17. and can be made ordina-
rilie

rilie knowen vnto no nation vnder
(20) heauen but by (20) preaching, Ro.10.
(21) 14. how can the waie of ſaluation (21)
bee made knowen vnto you by thoſe
that are not able to compare ſpiritual
things with ſpirituall, 1. Cor. 2. 13. O
Lord, haſt thou euer giuen them anie
alowance to be thy miniſters, whoſe
lips neuer preſerued knowledge, Mat.
2.7. and dare we gaineſaie thee to thy
face in admitting them. Furiouſe mad-
(22) nes (22) to thinke that our readers
according to the Canon of the worde,
haue the meſſage of ſaluation in their
handes, where as they haue no more
fitnes to declare the ſame, in regard of
ſufficientcie, thé a verie Panim, Turke,
or Iewe, which denieth and defieth
Chriſt Ieſus, may well enough haue, if
he can read Engliſh or welſh. A thing
to bee aſtonied at, euen among the
worſhipperrs of heathen gods, that
the religion of Chriſtiãs, and the wor-
ſhipp of the God that made heauen
and earth, ſhoulde not haue in it ſo
much as one myſterie, whoſe ſecrecie
euen in regarde of knowledge, might
diſable

disable one that neuer heard of true religion to bee a publique minister thereof. O earth couer this our sinne, O heauen cõceale it, least in the wrath and anger of God, hel requite it. What wordes shall I vse to make this sinke deeplie into your honors heart; and into the hearts of others whom it concerneth, namelie that the great God, the mightie and ferefull Lord, hath a great and a bloudie recconing with England and Wales, and the gouernours of them, because the offcouring of all contempt, and derision, are permitted to represẽt his place, & parson among vs. As sure as the Lord liueth, this sinne shall neuer bee vnpunished, vnlesse betimes you repent, and betimes redresse this sacriledge, by placing those ouer vs, who may trulie say of them selues. Nowe then are we embassadours for Christ, as though God did beseech you through vs, we praie you in Christ his steade, that you bee reconciled vnto God, 2. Cor. 5. 20. He ought not (23) to bee a minister that (23) hath not this commission, yea and

doth not faithfullie execute the ſame, whatſoeuer vngodlie men babble to the contrarie. The reaſon which out of their darke and deueliſh vnderſtanding, they haue framed for the confirmation of their errour, which is that the Apoſtles in deede were commanded to preach the Goſpell, but our miniſters are to do no more then reade, that which they preached ſhall bee vouchſafed, a large confutation when my former reaſons, whereof I haue inſerted aboue a ſcore, to prooue that our reders be no miniſters, are anſwered. In the meane time I vſe this argument againſt this leprous error. Firſt (24) (24) the baſeſt publique readers ought to haue more in them then ~~Timothees hearers~~ parents, who though ſimple, and vnlearned, yet had the burthen of teaching others, laid vpon them, (not by reading, for it may be they could not do it, and a ſauage Canibal that could reade, might well enough inſtruct others, in that which could bee made knowen by reading.) And will our Curates reiect it? Secondly (25) reading (25)

ding is not that wholsome doctrine, wherof the Apostle speaketh, 2. Timo. 4.3. which euerie minister is bound to deliuer vnto the hearers, proued bicause there was neuer anie professing religion in anie age, who could not well abide the woord read, so that there were nothing gathered out of the same, contrarie to their iudgements or affections, where as the Apostle saieth, it should come to passe that mē wold not abide the wholsom doctrine, spoken of in that place. I disdaine to refell the obiection that the Apostle should meane either the olde heretiques, who denied some part of the word, or the antichristian Papists, who forbad the word to be read vnto the people in a vulgar tongue. (26) Thirdly, all mē in what age soeuer they liue, haue as much neede of teaching, as thei who liued in the Apostles time, bicause all are borne citizens of the kingdome of darkenesse, and cannot bee brought into the kingdome of Christ by anie other instrument then the word preached, Collo. 1, 13. 23.

(26)

(27) And the root of (27) corruption euen in the regenerate, bringeth forth buds like it ſelfe, which muſt be cut of by the word preached. I doe not denie, nay I knowe it is warranted, that the word ſhould be read in the Congregation of Gods children, Acts 13,15. 17. Nehe.8.2. but that he ſhould bee taken as a publike miniſter that hath no other gift, that I deteſt, that I abhorre, becauſe I knowe the Lorde accounteth it for no better then ſwines bloud, the cutting off of a dogges hed, the bleſſing of an Idoll, or the killing of a man, in his ſight, Iſa. 66.3. Laſtly,
(28) the word red, is the (28) ſame vnto all, where as the foode of eternal life muſt bee made milke vnto the weake and tender, and ſtrong meate vnto them which are capable thereof. But woe is me, be the word red as groſſe as may be, my countrie men (lamentable and wofull deluſion) thinke it enough for them to ſwallow that which conteineth in it the foode of the ſoule, though in their ſtomakes it ſhoulde turne into ſtarke Iron. A few Pſalmes,

(29)

(29) a fewe praiers, with one chapter of the new Teſtament in Welſh (for the old neuer ſpake welſh in our daies, though to my comfort, I vnderſtande it is all readie to be printed) moſt pitifullie euel red of the reder, and not vnderſtood of one amongſt tenne of the hearers, is that meanes belike wherby the Lord hath decreed to make cleare vnto al men, in *Wales*, what the felowſhip is of the miſterie, which from the beginning of the world hath bin had in God, Ephe. 3.9. Theſe be the only viſions that our Prophets haue tolde vs of, for the moſt part, Oh that the *Prophet* Ieremie, or ſome man indued with his ſpirit, were nowe liuing, to raiſe that complainte of vs and our countrie, which he tooke againſt Ieruſalem, and the people of his daies, Lam. 2.13.14. What thing ſhal I take to witneſſe for thee, what ſhall I compare to thee O daughter Ieruſalem? what ſhall I liken to thee that I may comfort thee O virgine, daughter Tſijon? for thy breach is great like the ſea, who can heale thee? thy Prophets (29)

haue looked out vaine and fooliſhe things for thee, they haue not diſcouered thine iniquitie to turne away thy captiuitie, but haue looked out for thee burdenſome propheſies and cauſes of baniſhment. Doubtleſſe I know not howe our ſtate might better bee diſciphered. For the woords of the Lord are found true in vs, if euer in anie people, the leaders of my people cauſe them to erre, and they that are led by them are deceiued, and queſtionleſſe, it may be trulie ſaide of vs, my people delight therein. Iere. 5. 31. And for as much as men liuing without the woord preached, thinke them ſelues in a tollerable eſtate before the Lord, I would knowe whether they may hope for eternal life, which profes not the true religion in that ſort alone as the Lord would haue the ſame profeſſed? the anſwere wil be they cānot. Again I would know whether ther be anie more true religions, that is waies to ſerue God aright, and ſo to come by ſaluation then one. It will be anſwered no: and concerning ſaluation

it is

it is manifeſt that there neither is nor hath bene, anie more waies ſince the beginning of the world but Chriſt, alone, as it is ſet downe in expreſſe wordes, Iohn.15. 6. I am the waie the truth and the life, no man cõmeth to the father but by me. Neither is there ſaluation in anie other, for among mẽ there is giuen no name vnder heauen whereby we muſt be ſaued, but onelie the name of Chriſt Ieſus, as Peter teſtifieth, Acts. 4. 12. I demand alſo whether this way both for the ſubſtance and maner of Gods ſeruice, be not ſet downe in the word of God alone, and not els where to be found? It will not be denied I trowe, I am ſure it cannot. For if either the ſubſtance, or maner of Gods ſeruice, ſwarue from the Lords will reuealed in his word, who knoweth whether it be alowable in his ſight or no, and therfore who will aduenture to offer it vnto him? Theſe things being thus ſet downe, I affirme that this one onelie true religion was neuer publiquelie profeſſed, this one onelie waie to ſaluation, neuer ordinarilie

narilie attained vnto ſince the beginning of the world vnto this daie, but by the word preached. And it will neuer be otherwiſe while the world ſtãdeth. Enquire now of the daies of heauen that are paſt, which were before you, ſince the day that Adam fel from his integritie, demande from the one ende of the heauen vnto the other, & all with one conſent wil anſwere that from Adam vnto Noach, from Noach Moſes, from Moſes vnto Ieſus Chriſt, from his bleſſed appearing in the fleſh vnto this preſent howre, no face of a true Church apparant, without preaching, no ordinarie ſaluation without preaching, and this decree ſhall neuer be chaunged. Looke theſe places of Scripture, Gen. 3. 15. Iud. 14. Gen. 4. 26 & 5. 22. Heb. 11. 5. 6. 2. Pet. 2. 5. Heb. 11. 12. 1. Pet. 3. 19. 20. Gen. 9. 27. compared with 11. 10. & 14. 18. Heb. 7. 1. 8. Gal. 3. 8. 6. 9. Rom. 4. 3. Hebr. 11. the whole chap. Gen 45. 6. & 12. 12. & 17. 9. & 18. 19. Heb. 12. 17. Gen. 48. 49. the two whole cha. & 50. 24. 25. Exo. 3. 7. Acts. 7. 20. Heb. 11. 23. Iob. 33. 23. 24. Deut.

24.Deut.33.9.10.Mal.2.5,7.Nehem 8.4.8.Hezr.7.2.5.Heb.4.2.Psal.95 7.8.&78.5.6.Act.15.21.&3.22.Deu. 18.15.Heb.1.1.2.Iud.1.5.1.Cor.1.21. Ephe.4.11.Rom.10.14. I doe not denie but that the Lord may if he will, saue those who neuer heard or shall heare Sermon in all their liues. But wretches as we are, what is that to vs? we haue no warrant to hope for anie such, saluation, Nay if any will presume that they may come into heauen, and not submit them selues vnto the voice of the preacher, I dare tell them, were they the greatest potentates vnder heauen, that they shall neuer be saued. I would to God then my brethren that as manie of you, as liue this daie, where as there is no preaching, could consider in what an hopelesse condition you liue. I knowe you feele not your owne miserie, if you did, you would not continue in it to gaine a thousand worldes. Although it would be the ioie of my soule to see you in the waie to heauen, wherein now you are not; yet it will not be the losse of

a button vnto me, though you should all of you go to hell, and therefore whatsoeuer I write, it is done in good wil towards you, of loue, and compassion towardes your miserie. Deceiue not your selues then, ye are not in the estate of saluation, hauing neuer enioyed the word. O you are in hell, labour to come out, in the shadowe of death, seeke for the sunne of righteousnesse to shine vppon you. I will pawne my soule that you are heires of perdition, and shall surely go to hell, for ought anie man knoweth, vnlesse you be otherwise taught then hetherto you haue bin. Verely the deuel him selfe may as well hope to be saued as you can who neuer sawe the beutie of their feere that bring saluation, God will not be mocked at your hands. Are you not reasonable men? haue you not soules to be saued? would you not be shrouded from euerlasting woe vnder the winges of Iesus Christ? why then striue you not for the word preached? If the Lord should sommon you at this houre before his iudgement seat, haue

you

you hane any thing to ſhewe why hee may not proceed againſt you with the ſentẽce of iuſtice, in purſuing you with his eternall curſe for the breach of his lawe? what will you anſwere for your ſelues, wherin deede you ſhalbe arraihned before God and his Angels, for contemning the worde preached. I ſpeake now vnto the Gentlemen & people of Wales, will you pleade that the fault was not in you? becauſe you haue bene deceiued by thoſe, whome the Lorde in his iuſt iudgement hath raiſed vp to obſcure the light of his Goſpell in this our age, I meane the rackmaſters and tormenters of Gods bleſſed worde, who laying the ſame vpon the racke, haue conſtrained it to confeſſe what it neuer ment, as either that reading is preaching, (which is ſenſeleſſe) or that men may bee ſaued without preaching, which is deueliſh. This will not ſerue the turne. Will you proteſt that you would gladlie haue had preaching? It is not ſo. For you neuer as yet opened your mouths for the ſame. And now being ſtirred ther-

vnto, it ſhall appeare what litle reckoning you make thereof, by your careleſſe enterprifes that way. One thing more I will ſaie, that for anie meanes you haue to be ſaued in the moſt congregations in Wales, you ſhalbe fierbrandes of hell. Let the magiſtrates in the meane time ſee how well the Lord is ſerued vnder their gouernment. See you vnto this my Lord, or els the curſe of God will light vppon you for your careleſnes in this point. Hath the Lord called you to bee Lorde Preſident of wales vnder her maieſtie, to thend you ſhould ſit ſtill, whē you ſee your people runne vnto hell, and the Lord ſo notablie diſhonored vnder your gouernement? The eſtate of Wales not being amended by your meanes, the poore people ſhall die in their ſinnes and bee damned, but their bloud will the Lord require at your hands,. If you ſaie it lieth not in you to build vp our breaches, or that you are otherwiſe emploied, & ſo cannot entend this work, that which a ſeelie old woman replied vpon Philip king of Macedonie ſhall

be

be your answere. She cried for iustice at the kings hande, and that hir cause might be heard; the king answered that he was not at leisure. No quoth she, then be not my King. So my Lord, with reuerẽce be it spoken vnto your honour, if it be not in you to bring Wales vnto the knowledge of God, or if your leisure will not serue therto, then be not the Lord President therof. That it essentiallie belongeth vnto your calling to see all within Wales taught by the worde preached, is proued, by reason that you are gouernor ouer all. For you ought to acknowledge your selfe ruler ouer none, that doe not subiect them selues at least outwardlie vnto true religiõ. Because that all whosoeuer ar vnder anie mans iurisdiction, ought to keepe* the Sabboth. So that if anie Turke, Papist, or other Pagan Idolatour remaine in any our cities or townes, he ought to bee compelled to conforme himself to the outward seruice of the true God, or expelled. This is shewed by the practise of Nehemias. Nowe it is a cleare

*Exo. 20. 10. & 12. 48. 49. Nomb. 9. 19.

eaſe, that no people can keepe the Sabboth, hauing not among them the exerciſes required by the Lord, to be practiſed on the Sabboth. And what exerciſes of the Sabboth can there be there, where the worde preached is wanting. Gouernours my Lord moſt gouerne vnder God. They haue no allowance to be rulers where the Lord is not ſerued, where hee hath no acknowledgement of ſuperioritie, there man hath no commiſſion from him to beare rule. Sathan hath a kingdome my Lord where Chriſt ruleth not. And dare you be Sathans liuetenant? Doe you make no conſcience to be regent, where the ſcepter of Chriſtes worde beareth no ſwaie? eſpeciallie not laboring by all meanes poſſible, that it may haue the authoritie. It hath pleaſed God to ſend the worde into your Honors familie. If you would declare vnto the world (which thing you ought to be carefull off) that the power of the worde hath touched your verie ſoule with a conſcience to ſerue your God, you can neuer do this as long as you

Confider Pſal. 2. & 101. 7. 8.

you haue no care that the Lord be glorified in as manie as he hath committed vnder your gouernement. You are here diligentlie to take heede then, least you deceiue your heart in perswading it of the Lords fauour towards you, if he hath not made it carefull to builde vp the ruines of Ierusalem. Hereby also all the magistrates vnder the sunne maie vnderstand, that howsoeuer they maintein the truth of Religion, yet they haue flatlie denied the power of godlines, vnlesse they seriouslie endeuour to draw their subiectes out of the snares of blindnesse and ignorance. They are further to knowe, that the Lord requireth the verie same things at their hands, as a demonstration of their loue towardes him, which he did of *Peter. Howbeit, in an other maner. Saying, magistrates loue you me? Then see that all the people committed to your charge be fed with knowledge. Magistrates loue you me? then traine vp your people in my feare, Magistrates loue you me? then take heede that I be rightly hono- *Ihon. 21. 15. 16.

honored of your people. The truth of the things here set downe concerning the magistrates dutie, being as stable as the heauens themselues, it shalbe your honors part to answer the Lord no otherwyse then by the execution of those things which he hath so necessarilie and fatallie laid vpon your shoulders: way them good my Lord, & let not another yeare of your presidentship passe ouer your head, before Wales of a daughter of wrath, be made an heire of mercie and fauour, which the Lord graunt.

I am nowe to come vnto our Bishops, and the rest, that supplie the place of ministers in Wales, who inasmuch as they are the verie grounde worke of this our miserable cõfusion, must not thinke much to haue the words of the holie Prophets in times
2. Tim. 3. past spoken against their predecessors,
1. 2. the wicked priest and Leuites, applied vnto them. But in this place being fallen into this iangling and pratling age of the worlde wherein faith and the power of Religion, is thought by the

moſt part to conſiſt onelie in deteſta-
tion of Biſhops and withſtanders of
reformation, I confeſſe from my hart,
that I haue bene hardlie drawen to 1. Tim. 14.
deale with this wicked generation. & 6. 20.
Not becauſe I would haue theſe cor- 2. Tim. 16
morants vntouched, but leaſt I ſhould 23.
ſeeme to feede the humors of buſie
bodies, who increaſing them ſelues
ſtill vnto more vngodlineſſe, thinke
nothing ſo well ſpoken or written, as
that which is ſatyrical & bitingly done
againſt L. Biſhops and the reſt of that
ſtamp. As I would not nouriſh this
frantike conceit in anie, ſo far beit I
ſhould allow with my ſilence the but-
chers and ſtranglers of the ſoules of
my deare countrymen. Who if they
be not driuen by this warning, to
looke better vnto their charges, I will
hereafter ſo decypher their corrupt
dealing, that the verie aire it ſelfe ſhall
be poyſoned with the contagion of
their filthines. They who are not guil-
tie, or not touched in the ſpeache fol-
lowing. Wales is ſaid to be in a tolle-
rable condition, for it hath had many

Preachers of a long time. The more ſhame then for them, that it hath had no more teaching. This I dare affirme and ſtand too: That if a view of al the regiſteries in Wales be take, the name of that ſhier, that towne, or of that pariſh, cannot be founde, where for the ſpace of 6. yeres together within theſe 29. yeares, a godlie and learned miniſter hath executed the dutie of a faithfull teacher, and approued his miniſterie in anie meane ſort. And what then ſhould you tell me of Abbey lubbers, who will take no paines though they bee able? If I vtter an vntruth, let me be reproued, and ſuffer as a ſlaunderer, if a truth, why ſhall I not be alowed? I knowe verie well that to ſpeake anie thing at all in theſe dates againſt Clergie, men is to ſpeak in Bethel with poore Amos to propheſie in the kings court, and ſo bee buſie in matters of ſtate. Miſerable dates! Into what times are wee fallen, that theeues & murtherers of ſoules, the verie Paterns and patrones of all couetouſnes, preude and more then Popelike tyrants, the verie defaters of

Amos. 7. 12. 13.

Gods

Gods truth, vnlearned doults, blindo guides, vnſeaſoned and vnſauerie ſalt, dronkardes, adulterers, ,foxes and wolues, mire and pudle, to be briefe, the verie ſwineſtie of all vnclenneſſe, and the verie ignominie and reproch of the ſacred miniſterie, cannot bee ſpoken againſt, but this wilbe ſtraight wayes made a matter agaynſt the ſtate. And therefore although all the miſerie, all the ignorance, all the profaneſſe in life and conuerſation, hath bene for the moſt part by meanes of our Biſhops, & our other blind guids, yet may not a man affirme ſo much with anie ſafetie, leſt he be ſaid to be a mutinous and factious fellowe, and one that troubleth the ſtate.

For mine owne part therefore the Prophet Malachi ſhal deale with you, and let the reader conſider whether his wordes ought not in a fearefull ſort to ſtrike & aſtoniſh you. A ſonne (ſaith the Prophet) honoreth his father, and a ſeruant his maſter, if then I be a father, where is mine honour, if a maſter, where is my feare, ſaith Iehouah Mal. 1, 6. Read. Mala. 1, & 2. chap.

uah of hoſtes vnto you, O ye Biſhops of Wales, that deſpiſe his name? If you ſay wherein haue we deſpiſed him? it wilbe anſwered, that you offer the blinde, the lame, and the maymed, vnto the holy myniſterie, and ſay it is no euell and ſo deſpiſe the Lords name becauſe you ſay the Lords myniſtery is not to be regarded. For ſeing you your ſelues know, and all Wales knowethe that you haue admitted vnto this ſacred funcſtiō, rogs and vacabūds gadding about the coūtry vnder the nams of ſcolers, ſpendthryfts & ſaruing men that made the miniſtery their laſt refuge ſeing you permit ſuch to be in the myniſtery as are knowne adulterers, knowen drunkardes theues roiſters, moſt abhominable ſwearers, euen the men of whome Iob ſpeaketh, who are more vile, then the earth do you not ſay that the Lords ſeruice is not to be regarded? if you any longer either tollerate others or continue your ſelues to be theeuiſh nonreſidentes, and ſo ſterue the ſoules of poore innocents, do you regarde the Lordes honor, and

Iob. 30. 8.

the

the ſaluation of his people? Is the law of truth found in your mouthes? Doe ye conuert any from iniquitie? It ſhould be ſo in deede. For your lips ſhould preſerue knowledge, and the ignorant ſhould ſeeke the lawe at your mouthes, for you ought to be the meſſengers of Iehouah of hoaſts. But may this reſtimony be giuen of you? I feare mee no: Nay rather becauſe all the world ſeeth that iudgement, vpon you which the Prophet denounced againſt the prelates of his daies, namely that you are vile and contemptible in the ſight of the people (for what is more contemptible amõg the beſt, and baſeſt of our people then to be a prieſt yea a prieſtly lord biſhop) I can iudge no otherwiſe of you, but that you haue not kept the wayes of Iehouah, gone out of the way, cauſed many to fall by the law, & corrupted the couenant of Leuy. And will you ſtil cõtinue in theſe tranſgreſſions, God forbid. Be awakened then nowe at the length, conſidering wherevnto you are called. Vndergo that calling no longer

Mal. 2.7.

Mal. 2.9.

Deut. 30.

Mal. 2.6.

which you are not able to discharge, I
Luk.22.25 speake vnto you all, euen vnto you that
1.Pet.5.3. will bee accounted Lorde Bishops,
Mar. 10. though it be to the * Lords dishonor.
43.43. Let the curse of damned souls cleaue no
Ier. 5.31. longer vnto you. For it perceth deeply. You are one day to giue a reckoning for your merciles dealing with poore soules. Let not the wicked Papistes haue any more cause to vpbraide the ignorance of our people, as they haue done in that pamphlet which they threwe abroade the last yeare, to seduce our simple people. The confutation whereof (if legendarie fables wherewith that Ikroull is fraught, the translation of some part of R. P. his resolution, of Didacus Stella, Dionysius Carthus. deserueth a confutation I shall publishe when the Lorde shall giue oportunitie. If their brutish
2.Tim.4. slaunders will not moue you, let the
1.2. wordes of Paul stirre you forwarde, whereby from heauen in most Patheticall and earnest sort he speaketh vnto euery one of you seuerally, in the person of Timothie. I adiure (or charg) thee

thee therefore ſaith hee, before God and before the Lorde Ieſus Chriſt, preach the word, be inſtant in ſeaſon & out of ſeaſon, improue, rebuke, exhort, with all long ſuffering and doctrine. Obey this charge, or doubtleſſe, Iere. 27.11
moſt irkſome ſhalbe your damnatiō. Is it not a ſhame that Ieremie may cry, that our land is defiled by ſuch as you are, yea and in my houſe haue I found their wickednes, ſaith Iehouah? Are not we the inhabitantes of Wales, as odious in the ſight of our God, as the inhabitantes of Gomorrah, ſeeing he ſeth filthines in you our Prophets, and euery of you from the greateſt to Ier. 8.14.
the loweſt, is giuen to couetouſneſſe & dealeth falſly. And what with your Ier. 23.14
loytring, idleneſſe, inſufficiencie, and euill life, you ſtrengthen the hands of Iud. 11.
the wicked, that none can returne frō his wickednes. Woe be vnto you all, for you haue followed the waye of Cain, and are caſt away by the deceit of Baalams wages. Woe be vnto you that accompt it pleaſure to liue deliciouſly for a ſeaſon, vpon the price of

ſoules,

soules, you shall receiue the wages of
2.Pet.2.13 vnrighteousnesse, weeping and gnashing of teeth in the pitte of hell. What
1.Pet.2.15. comfort is it for you to forsake the right way for a little worldly promotion, seing the blacknes of euerlasting destruction is reserued for you? What may hir maiestie and the H.L.L. of hir counsel, thinke you to be, but the cursed shepherds that scatter their flocks, seeing you haue not turned your peo-
Ier. 23.22 ple from their euill wayes. Ieremie proueth you to be such. Therefore wo be to the shepheards of Wales, saith Iehouah, which feede them selues, should not the shepheards fede their flockes, you eate the fatte and cloath
Ezek.34. you with the wooll, but ye feede not
2.3. the flocke. The sentence pronounced by the Lord against you Ezechiel.34. 10. shalbe executed without doubte in the time thereof, if you continue still in your vngodly course. Take this from me also, that vnlesse you forlake your idlenes, those personages & those chayres of pestilence wherein you sit, I meane your bishops seas will spue you

out.

out. And the Lorde I hope will make them so abhominable and reprochefull, that all men fearing God, wilbe afraide hereafter to enter into those seas of S. Dauids, Asaph, Bangor, and Landaff, by reason of the character of sure destruction, that hee will imprint on as many as shall supplie your places. And I trust in the Lord Iesus, to see his church florish in Wales, when the memorie of Lord Bishops are buried in hell whence they came. Beare witnesse hereof you adges to come. And giue you ouer your places, or doubtles the plague & curse of God wil eate you vp. You are vsurpers, you tyrannize ouer the lords peple. I haue other things to do then to be a cõtentious man, one with whom the whole world should be at debate, & I am guiltie vnto my selfe of sinnes, which giue me iust cause to looke vpon the ground: I haue also a life, wherof there is no cause I thanke God, I should be werie, not withstanding this I offer, to loose the life of my body before man, and the life of my oule before the Lorde, if I doe not

proue, that both you our nonresi-dents, and you our Lorde bishops of Wales, in that you be nonresidents & Lord Bishops, cannot bee warranted by Gods word: yea, or vtterly condē-ned by the same, and that all magi-strates who tollerate such as you are, to be vnder their gouernement, are guilty of a feareful sin before the lord. And that the Pope of Rome hath as good warrant, yea the verie same war-rant, for his Papal dignitie (although I know three differēces betweene you and him: first, he is a professed idola-tour, secondly, claimeth authoritie o-uer all pastors: thirdly, is subiect to no ciuill magistrate) that you haue for the maintenance of your papall hier-archie ouer all the Pastors in your dio-ces, which in deed is palpable Anarchi in Gods church. If I proue not these things, let me be burnt aliue, call me to mine answere when you will, And thus I leaue you.

As for you our dumbe ministers, I know you for the most part, to be see-ly men, poore soules, that made the mini-

miniſtery a means to liue in the world. What ſhould I ſay vnto you, who may ſay of your ſelues, as did the fooliſh Prophets, Though we weare a ſurplice and black garmentes to deceiue, yet are we but plaine husbandmen &c. Surely ye people may aſke counſail as wel of their threſhoulds or deſire their ſtaffes to teach them knowledge, as come vnto you for anie inſtruction. You are no miniſters as I haue, and againe will proue, you doe moſt villanouſly profane the ſacraments, and call for the wrath and vengeance of God to be powred vpon you. Giue ouer your places, or ſurely, I do not ſee how it is poſſible you ſhould bee ſaued. Better were it to liue poorely here for a time, then to be damned for euer. It is reaſon your outward eſtate ſhould be conſidered. The Lord will prouide for you, your wiues, and children, if of conſcience you leaue the miniſterie, & the magiſtrate is bounde not to ſee you want. You liue nowe vppon ſtealth, ſacriledge, and the ſpoile of ſoules. The Lord open your eyes my brethren ye people of Wales, Zach. 13. 5

to see these your plagues, and to auoid them. It is vnpossible you should be saued as long as you content your selues with these men and their ministerie alone. And the Lord open your honors eies, to reforme these confusions.

What the estate of my countrie is, before the Lord I haue hitherto shewed, now in the face of the world, howe it standeth let vs consider. That the most congregations in Wales, haue wanted preaching these nine & twentie yeres, I toke it granted. Their case being thus I tremble to call to minde what censure the holy ghost giueth of all them, amongst whome the Gospel of saluation hath not bene preached. These two places of scripture (Ephe. 1..13.& 2.11.17.) conferred together shew that they are without Christ, alliantes from the common wealth of Israel, haue no hope,, and are without God in the world (for these be the verie wordes of the Apostle) who haue not heard of the worde preached. Were the Prophet Ionas nowe liuing among vs, would he not crye out: O

you

you people of Wales, you are all reprobates and caſt awayes, O you people of Wales, you are aliants from the communion of the true Church, O you people of Wales, you are not ſo much as encluded within the couenant of promiſe, you are without all hope of heauenly bliſſe, O ye People of Wales, whatſoeuer you pretend of the knowlede of the true God, you are in very deed ſtark atheiſtes, and without God, as many of you as ſince the time you came out of the denne of Idolotrie, and Poperie, wear not made partakers of the power of God to ſaluation, which is the Goſpel. Of a truth my brethren, there is no other true cenſure to be giuen of you. For it is impoſſible to make a true face of a Churche appeare among that nation, which hath profeſſed falſe religion (as you haue done vnder Popery) without the preaching of the word which you haue not enioyed. In this place I am ſorie, I am forie from my heart that the miſerable eſtate of my pore countrey affordeth the aduerſarie ſuch a

demonſtration, to prooue that we wante the outward face of a Churche in the moſt aſſemblies in Wales, as I know to be vnanſwerable. The marks of a true Church, out of our Sauiour Chriſtes owne wordes, are gathered to be three, the worde preached, the right adminiſtration of the Sacraments, and the outward forme of gouernement. Nowe if an Idolatrous dogge of Rome, ſhould affirme that the moſt congregations in Wales, ſince the time they were Romiſh ſynagogues, haue beene marked with neither of theſe three former markes, and therefore muſt be written in the blackbill of inſufficiencie, to be churches of God, he were able to prooue both the one and the other, and wee with confuſion of face ſhould be driuen with Hezekias ſeruants to anſwer this Rabſhakeh not a word. For alas what might be our anſwere? Begotten againe out of the wombe of poperie, by the word preached, moſt of our aſſemblies haue not bene. As for diſcipline, our Prophets are not aſhamed publickly

Matt. 28, 18. 19.

2. King. 18. 36.

1. Pet. 1. 21.

publikly to professe, that they will not be reformed by it. If we woulde flye vnto the testimonies that wee might haue from the Sacraments, the Lorde him selfe wil denie it to be possible for them, to haue bene rightly vsed amōg vs. Which I will proue by many reasons, that my countriemen may bee driuen to seeke the remedie (if any thing can driue them) of such a pitiful condition, as wherein they nowe are, (being without the word, without the true vse of the Sacramentes, without Christes holy gouernement) by the knowlege of that righteous one, who is saide, thereby to iustifie manie. Let no mā do me the iniurie to report that I deny any members of Christ to be in Wales, I protest I haue no such meaning, and would die vpon the persuasion, that the Lord hath his chosen in my deare countrey, and I trust the number of them wilbe daily increased. To come to the point, I affirme, that the Lords holy Sacraments in the most churches within Wales, are subiect vnto most horrible profanation; Isai. 53. 11.

as

as well on the behalfe of the reader, who administreth them, as of the people who communicate. So that a reading minister, cannot deliuer the Lordes holy seales vnto the people without great sacrilledge, nor the people receiue at the hands of such, without dreadful sinnes. And that not only because the outward element is administred without the word, euen vnto a people who neuer had Christ Iesus layde open vnto them in al their liues: but also in as much as they are deliuered by these persons, vnto whome the Lord neuer warranted by his worde the vndertaking of that function. Now that the Lord alloweth none of our bare readers to administer the Sacraments, I haue before shewed by the manifold reasons alledged to proue them no ministers, and againe, doe manifest by these following. Desiring my godly learned and reuerend brethren, whoe are contrarie minded, to examine my reasons by the word, and as they shalbe found, to thinke of the conclusion. I deale not in this argument

gument of any ſingularitie, but becauſe I knowe that vnleſſe theſe emptie caſkes bee ſuncke vnder water, Chriſtes kingdome is neuer likely to ſwimme. That my reaſons may be the better vnderſtood, we are to marke. Firſt, that all mẽ being alike vnequaly capeable of the miniſterie by nature, none are to vndergo this calling, ſaue only they whom the Lord in his word hath pronounced to be capeable hereof. Againe, we are to knowe that we ought to account none to be a miniſter whom the Lord accounteth not to be ſuch, For muſt Gods ordinance or mans pleaſure take place in that choiſe? So that although all the churches vnder heauen, ſhould make him a miniſter, whome the Lorde denieth to be capeable of that function, it is nothing. Iaſſume then that no bare reder is capeable of the myniſterie before God. Confirmed, becauſe the Lord hath not qualiſied him with gifts fit for that function, and therefore, he neither is miniſter, nor onght to be acknowledged of Gods people as a miniſter. 1 1.Tim.3. 2. 1.Cor. 4.7.

niſter. Out of this concluſion I reaſon, (2) whoſoeuer receiue the Sacraments at their handes whome they ought not to acknowledge myniſters, they ſinne. Dumb myniſters (I do not tye my ſelfe vnto exact formes in my ſyllogiſmes) ought not to be ocknowledged miniſters, therefore it is a ſinne to communicate with them, which no man ſholud commit to ſaue his ſoule, much leſſe to receiue the ſeales of ſaluation. Yea but we muſt acknowledge them miniſters for their outwarde callings ſake. This obiection is nothing els but a deniall of the concluſion. Notwithſtanding thus ouerthrowe it. They of (3) whoſe myniſterie there is a nullitie before God, although they haue an outward caling, ought not to be accounted myniſters (and therefore not to be commnnicated with.) For may we allowe of that whereof the Lord diſliketh? where is our warrant? The Church cannot make God a meaner thing then this, as for example. The Church maketh an inceſtuouſe contract, the parties are maried,

I de-

I demande whether the mariage be allowable, or they inceſtuous perſons ſtill? All men I knowe will crye for a diuorcemēt. Now there is as vngodly a match made betweene a reader & an holy Congregation, muſt it ſtande becauſe the church alloweth of it? Or may the Congregation vſe him in the Sacraments or other duties eſſentiall vnto a miniſter? Out vpon it no. For the contract was inceſtuous and therfore not effectual. The aſſumtiō is that of an inſufficient mans miniſterie ther is a nullitie before God, though hee haue an outward calling, becauſe it was neuer any thing as yet in his ſight. To this purpoſe we are to call to mind that in a miniſter, there is required, firſt an inwarde calling contained in the ſufficiencie of giftes, and the willingnes to practiſe them. Secondly, an outward which the church according vnto the ordinance of God is to giue onely, where the Lord will haue it beſtowed, and not els where. This outward calling being once giuen, can be taken away by none, but by the Lord 1. Tim. 3.

who gaue it. For the calling is not frō man but from the Lord by the handes of man, as by an instrument. Where also we learne two things, first, that hee is not a minister according vnto Gods ordinance, which wanteth either of
4 these callings. Now (4) I aske the question, whether the Sacrament may be receiued at his hands, who wanteth, but that which man can giue vnto him, to wit his outward calling, In no wise: And may we then receiue at his handes, who is destitute of the inward graces, which neither man nor angell can giue? vnreasonable. 2. we learne that of those mē who haue an outward calling there be two sorts of mē whose ministerie is annihilated before God, though all the world should go about to make it good. The first is of those, who hauing an inward and an outward calling, are notwithstanding repelled from this function. And they
2.Tim. 2. 2. are either such, as from whom the Lord
1.Tim.4. 2. in his secret prouidence hath taken away their fitnesse to teach, or those
Ezech.4. 4. 10. 12. who by some notorious sinne, haue frustrated

fruſtrated their calling, whome the Church vpon their repentance ought to receiue as brethren, but neuer as miniſters. The ſeconde ſort of thoſe whoſe outward calling, is no better then abhominable incenſe in the Lordes noſtrels, is of them who neuer had any abilitie for the miniſterie, as infantes, dumb men by nature, dumb men in regarde of their inſufficiencie to vtter the Lords meſſage. The outward calling of theſe, yea by all the preſbyteries in the world is but a ſeale preſt vpon water which will receiue no impreſſion. Howe much leſſe authenticall is a corrupt calling to bee accounted. The reaſon for the defence of the outward calling of Idoll miniſters, which is drawen from the example of the Prophets, who did not diſwade the people of their time from the dumb dogs, againſt whome they crye out, is ſo ſeely, that it deſerueth no anſwere. For wee reade, * that the people liuing in Iſaiah his owne time, (either vnder Hhuzzia, Iotham or Achas) who was the greateſt aduerſarie

Iſaie. 66. 10. 11. Zach. 11. 17. * 2. Chr. 29. 6. 7. Eſai. 1. 1.

that euer the dumbe Leuites had, neither burnt incenſe nor offered burnt offerings vnto the God of Iſrael, (miſſe not to reade the place). Where did Iſaiah reproue this? No where that we can reade. Now what an horrible thing were it, for a prince to expell the publike ſeruice of God out of his dominion, or neglect the ſame, & defend this practiſe as aproued by the word, becauſe the Prophets did not reproue the like ſinne cõmitted in their dayes, and yet this reaſon would haue ſome more ſtuffe in it, then the other for the dumbe miniſterie. I could be well as large in ſhewing the inſufficiẽcie of the reaſon as I haue bene alreadie in the whole treatiſe. But I make ſome conſcience of being tedious, and therfore I content my ſelf with this I haue ſpoken, being ready many wayes to make the weakeneſſe of it appeare when it ſhalbe requiſit, I goe forward. They (5) of whome the Lord ſaith, I haue not ſent theſe, although they runne, I haue giuen them no commiſſion to deliuer a Sacramẽt, although they are

5 Ier. 23. 21.

permit

permitted to profaae the outwarde element are no miniſters, and it is a ſinne to cõmunicate with them. They are no miniſters, becauſe the Lord ſent them not. Doe not miſtake me, for a wicked hypocrite is ſometimes ſent of the Lord. It is a ſinne to receiue at their handes, becauſe wee cannot grounde our aſſurance vpon the Lords promiſe, that we may haue a ſacramẽt by their miniſterie. For the Lord hauing giuen them no allowãce to deliuer the ſame, haue we any promiſe to receiue it of them? So that the Lord may ſay vnto vs, receiue and you will, of vnpreaching miniſters, for ought you knowe it is no ſacrament. Another reaſon, (6) Whatſoeuer is not of faith is ſinne, but to communicate with vnſufficiẽt men, is not of faith, becauſe wee haue no promiſe that they can deliuer vs the Sacraments, and therfore to communicate with ſuch is a ſinne. Againe we (7) haue no warrant to receiue an extraordinarie Sacrament, but that which is adminiſtred, by ignorant miniſters is an extraordinarie ſacrament, if it

Mat. 7. 22.

6

7

Ro-

if it be any. (Becauſe according vnto the ordinance of God, a preacher is onely to deliuer the ſame,) therefore wee haue no warrant to receiue it. And what dare we vndertake without warrāt from the Lords mouth. Belike then will ſome man ſay, that is no ſacrament which hath bene adminiſtred by theſe who were not preachers, and ſo the moſt nowe liuing in this age, are either not Baptiſed, or muſt be rebaptiſed. The diſgrace that is brought vpon the cauſe, as though it went about to enforce rebaptiſation, is eaſely wiped away. For the action performed is not denied to be a ſacrament: Though it were yet none ought to be rebaptiſed. Firſt, wee are already receiued into the booſome of the church, and acknowledged to haue the ſeale of the couenannt, in as much as we were once offered and receiued into the nomber of the godly, by the outward element, though corruptly. To what ende then ſhould Baptiſme ſerue vs againe. 2 The abſolute neceſſitie of Baptiſme to ſaluation by this

meanes

meanes might seeme to bee mainteined. Thirdly, least we should seeme to agree with the hereticall Katabaptistes. Fourthly, other churches haue not publikely decided the cause. Fiftly, that the practise should not inforce them to bee rebaptised, which haue bene alreadie baptised, by such as had commission from the Lord to deale in those mysteries. Lastly, They who (being now in the age of discretion) haue bin baptised by Idoll ministers, are either called or not called to saluation. If called, why should they be rebaptised, seing already they haue bin partakers of the outward element, and accounted in the nomber of Christians. If not caled, neither should they be baptised vntill they declared by their workes that they were Gods children. Concerning the controuersie then, whether the element administred by an ignorant man, be a Sacrament, being once deliuered, I would wish all men in modestie to abstaine from so vngodly a iarre, because it tendeth not to edification, and it is not the poynt,

it is not the queſtion. A priuate communion miniſtred to one alone may be a ſacramēt. What then, are men to receiue alone at home being ſicke. No for it is a ſinfull breach of Gods inſtitution. In like ſort Baptiſme, or the Lords ſupper adminiſtred, by a dumb miniſter, may be a ſacrament, is it therfore lawfull to receiue it. In no wiſe, Becauſe it is a ſinne, & that is ſufficiēt to terrifie any from the action. It hath bene before conuinced for a ſinne, and againe is thus proued to be no leſſe.

8 It (8) is a ſinne either to receiue the Sacramentes at the handes of priuate men, or to teſtifie thoſe to be miniſters, vnto whome the Lorde hath denied that function. But they that communicate with dumbe mynisters, commit either of theſe ſinnes. If they ſay they doe not receiue at priuate mens handes, then they teſtifie them to bee miniſters, and ſo are founde to gaine ſaye the Lord. For they ſay readers be mynisters, the Lord ſayth no. Whether ſhall we beleeue? Thus the Lord ſaith no, and proueth it no, it is thus proued.

He

He saith that there is no minister * but a preaching minister by his institutiō. If it be thought otherwise, thē it must be proued that the Lord in his worde hath ordained (els the confusion that euery priuate man may administer the sacramēts must ensue) two sorts of ministers to deliuer the seales of saluation, the one preachers, the other not able to preach. Shew an vnpreaching minister out of the worde, and I will yeeld. Out of this reason many arguments might be drawen. As first that readers (9) are not ministers of † saluation, and therefore ought not to deale with the seales therof. Secondly they cannot (10) increase our vnion with Christ. Thirdly, are of thē selues mynisters, (11) of damnation only, because that keeping men from the foode of life, they starue them, and so worke their damnation with many other which I omit, saue these following. We neither (12) ought to receiue at their handes, neither ought they to deliuer the sacramentes vnto vs, who haue not power by vertue of their publike

* Mar. 28. Mar. 16. 16
1. Cor. 3. 7. 1. Pet. 4 10. Rom.

9
† 1. Cor. 21 Rom. 10. 14. 1. Pet. 2. 5. & 2. 22.
10
11
12

blike miniſterie to engraffe an infidell into Chriſt. Bare readers haue not this power. For by vertue of the publike miniſterie this is the proper worke of a preacher, therefore they neither ought to deliuer the Sacraments vnto vs, neither ought we to communicate with thé. Further, (13) they that come to a publike miniſter rather then to a priuate man for the ſeales of ſaluatiō, either profanely conſider not what they doe, or profeſſe that they woulde haue the aſſurance of no other ſaluation, and no other Chriſt, then of that Chriſt and that ſaluation, whereof he that adminiſtreth hath warrant from the Lord to aſſure them off. This warrant becauſe meare readers haue not, it followeth that in communicating with thé, men either profanely conſider not what they do, or make choiſe of a falſe Chriſt, and a deceiuable ſaluation. Becauſe they will haue no other Chriſt, and no other ſaluation then that Chriſt, and that ſaluation, the ſeales whereof ignorant miniſters haue cōmiſſion from the Lord to deliuer,

Rom. 10. 14.

13

uer, which in deede is no Christ and no saluation. Lastly (14) where as by Baptisme I am ioyned vnto the societie of Christians, I declare therby that if ther be no saluatiō to be had among thē, I will not be saued, but am content to be a castaway for euer. Nowe alack if he that administreth, hath no warrāt to receiue mee into this companie, what comfort can I haue by that action. Though the Lorde in mercie make it an authenticall Sacrament, I could be assured of no such thing. My good brethren, consider therefore wat you doe in permitting your children to be baptised by your dumbe mynisters, consider what you doe in receiuing the Lordes supper, at their handes. Would you haue your children ingraffed into (your selues assured off,) no other Christ then these your simple readers can lay open. If you would, aduēture no more to deale with thē. Of a truth my brethrē your sinn hath bene already vnmeasurably great. Repent, repent, & that betimes. Fall downe before the Lorde, desire

him to forgiue you. And ſinne no more in this execrable profanatiō of Gods holy myſteries I labor to haue true Paſtors placed ouer you, and reſt not vntil you haue brought this to paſſe. In the meane time carie your childrē a 1000. myles to a true miniſter of God to be Baptiſed, rather then offer them vnto your hierlings. Yea if you cannot when you haue done all you can, get baptiſme without the breach of Gods inſtitution (as God bee thanked you may vnder her Maieſtie) leaue them vnbaptiſed. An intollerable ſpeach (will ſome ſay) in this age. Impudent and vngodly age, wherein to affirme, that it is not lawefull to breake the lawe of the eternall, is thought intollerable: is it not not proued a (1) ſinne to cōmunicate with our wicked blind paſtors, and hath this age any penſation to ſinne. Hhuzzah (2) ſhould not haue offended, for not vpholding the arke, although the ſame had bene broken to ſhiuers, where as the verie touching of it contrarie to the commandement of God, euen to ſtay it

1

2

2.Sam. 6. 7.8. Nomb.4. 15.

from

from falling, cost him his life. And shall we escape if we breake Gods holy institution in the Baptisme of our children, assuredly noe. To (3) omitte a sinne is no sinne, and therefore to omitte baptisme, if it cannot be gotten without sinne is lawfull. It (4) is not the omission, but the careless and negligent seeking (offend not this way in any case) or the wilfull and vtter contempt of Baptisme, that displeaseth the Lord. The Israelites (5) should haue sinned in offring *sacrifice out of Ierusalem, and therefore all the time of their captiuitie in Babilon, they would be without that comfort of their faith rather then offend. So ought wee rather to want the Sacraments, then sinne by enioyning of them. Your honout is cited in this place my Lord before Gods tribunall seate, and charged in the name of the eternall and mightie God, as you shall answere at the dreadfull day of iudgement, that you suffer not his holy mysteries any more to bee profaned, where your authoritie may withstand

3 4 5 *Deut. 12. 5. 4. 1. King. 8. 29.

the

the same. A worde of your mouth might restrayne the flood of this pollution. The Lord giue you a feeling and an vnderstanding heart. Remember the godly rulers and noble men that haue bin before you, Moses, Iehoshuah, Dauid, Salomon, Iehosaphat, Hezekiah, Ioshiah, Hebedmelech, Nehemiah with the rest, who nowe rest with the Lorde. Fall downe before your God with Moses, and say, O this people haue sinned a great sinne, in liuing all this while without the worde preached, in suffering their children to be baptised of ignorant mynisters, therefore now wilt thou pardon their sinne, and now I beseech thee, let the power of my Lord appeare, as thou hast said Iehouah is slow to anger, &c. be mercifull I beseech thee, vnto this People, &c. and the Lorde I trust will answere your honor as he did Moses, I haue pardoned them according vnto thy request. Blessed, yea ten thousand times blessed, were your people if you made such a prayer for them, and receiued such an answere.

Exod. 32. 31. 32.

Well

Well, the condicion of my dcere countrey being thus fearefull before the Lord, and damnable in the ſight of the worlde, what is nowe to be done, that it may be bettered. Verily this, procure you the word preached, for your ſelues and obay the ſame, or els woe worth you, woe worth you, I ſaye, Magiſtrates, gentlemē, miniſters, and people, for otherwiſe you reiect Ieſus Chriſt, and wil not haue him to raigne ouer you. I haue ſet downe the onely ordinarie way to ſaluation, the Lorde, for the maintenance of the eſſate of any of you, will not finde an other though he may. Therefore enter into this or be damned. For ſhall the higheſt make new decrees, becauſe the ſonne of the clay, duſt and aſhes, baſe and contemptible man, will not tread the old and auncient pathes? No, muſt you not only haue the word, but obey it in euery point, & ſhew by your good works, that in deed it hath bene ſowen among you. Therefore, if you mean to be like the commō profeſſors of theſe dayes, who couenant before hand with the Lorde, that their pride and eſtate

must be mainteined whatsoeuer hee requireth: who are more busie to wonder at other mens infirmities then to beate down their owne sinnes, who will not diminish one iot of their horrible couetousnesse, and oppressing of their tenaunts, loose one grye of their whorish pompe, and more than curtisanlike brauerie, though the truth should in the meane time bee gored through with slanders, presume not once to open your mouthes for the word preached, vnlesse you would aggrauate your owne damnation. For assure your selues hereof, that the popish idolaters the Atheists, and swinish Epicures of these dayes, who haue bidden battell vnto all religion and honestie, shall feele of the fierce wrath of God in the life to come, but as for the mocke Gods, I meane the common protestāts of this age, who thinke they do a meritorious worke, because they entertaine the word in their families, yea do not expell the same out of the places where they haue ought to doe, woe be vnto them, for they shalbe like Corazin, they shalbe like Bethsaida, they

Matt. 11. 21.

they ſhalbe like Capernaũ. The worde preached you ſee you muſt haue, liue according vnto it you muſt, ſerue the Lord as he willeth, in euerie point you muſt, or ſobe for euer in your owne confuſiõ. Difficulties in this caſe muſt not be alledged, for if you ſeeke the Lord with a ſure purpoſe to ſerue him, he hath made a promiſe to be founde of you, Pro. 2. 16. Away thẽ with thoſe ſpeaches, how can we be prouided of preaching. Our liuings are impropriated, poſſeſſed by ſwine, as nonreſidents and hierlings. Come by it as you can, you ſhall go to hell vnles you haue it. A goodly matter. Is there no waye to remoue theſe beaſtes, by ſupplication to hir Maieſtie, &c. and to place better in their ſteede. In deede you wil ſeeke none, be it you cãnot remoue thẽ. Can you beſtowe no more to be inſtructed in the way of life, then that which law hath alreadie allienated from your poſſeſſions. You neuer made account of your tythes, as of your owne. For ſhame beſtow ſomthing that is yours, to haue ſaluation made knowen vnto you. Contemne not the grace of God

offered vnto you in these daies of your peace. For if you refuse to come vnto the Lord when he calleth, behold your answere when you call for mercy at his handes, Prouer. 1. 24. 30. There is a time of repentance in deede, but that is limited according vnto the Lordes will, and not mans.

What shoulde I take the paines to shew how ministers, and their liuings may be prouided for in Wales? Seeing I see none ready as yet to entertaine the worde, and that which hath bene done heretofore in this point, is not practised. When any are willing to entertaine coũsel for this matter, I doubt not, but it wilbe an easie cõsuetation. Not to do in some place what may be done, because euerie place cannot be furnished with learned ministers, and their liuings is but to deride the Lorde to his face, and delude his people of their saluation. The inhabitants of the citie Thasus, being besieged by the Athenians, made a lawe that whosoeuer woulde motion a peace to be concluded with the enemy, shoulde die the death. Their citie began to be distres-

deſtreſſed, the people to periſhe, both wth the ſword and famine. Hegetorides a citizen, pitying the eſtate of his coũtrie, took an halter about his neck, came into the iudgement place Spake. My maſters, deale with me as you wil, but in any caſe make peace with the Athenians, that my coũtry may be ſaued by my death. My caſe is like this mans. I know not my daunger in writing theſe things. I ſee you my deere and natiue countrey periſh, it pitieth me. I come with the rope about my necke to ſaue you, howſoeuer it goeth with me, I labour that you may haue the Goſpell preached among you, though it coſt my life. I think it wel beſtowed. And ſeing I ſeek nothing hereby but the glorie of God & your ſaluation, what deuels wilbe ſo ſhameleſſe as to moleſt me for this worke, and hinder the word preached. If any ſuch ſhalbe found, I wiſh them to conſider before they deale with mee what the Apoſtle ſetteth down, concerning the perſecutors of thoſe rhat ſeeke for preaching, and the hinderers thereof, namely that they pleaſe not God, and 1. Theſ. 2. 15.

are euen contrarie vnto all men, and this their doings is a ſealed writing, that the vengeanee of God will come vpon them to the full. Anſwere it how they may. Be it as it wilbe, my comfort is the teſtimonie of my conſciẽce, that in ſimplicitie and ſingleneſſe of heart, not onely as in the ſight of Gods children (vnto whoſe view & cenſure, this poore labour is offered) and his angels, but as in the preſence of Ieſus Chriſt I haue behaued my ſelfe in this cauſe, hauing before mine eyes that I am one daye to yeelde an account vnto his maieſtie, both of my good meaning, and alſo of all circumſtãces, ouerſight, vaine and idle words, in the action. But alas what can proceed frõ me, that taſteth not of old Adam, and the bodie of ſinne which I carie about With me: whereſoeuer I haue offended either in matter or maner, let it be ſhewed, and I will with mine owne hands deſtroy that which I haue built amiſſe, be ſorie for mine ouerſight, the moſt æger cenſurer of my ſelfe, & thanke them from my heart who ſhall admoniſh me of my fault. Yea but the

tractate

tractate cõcerning the Idol miniſtery, tendeth to ſtirre vp my country men, hir Maieſties ſubiectes, whereto? To feele in what a miſerable caſe they are before God & the world, being without the word, without the true adminiſtration of the ſacramẽts, and without Chriſtes holy diſcipline, and in regard thereof, dutifully to entreat hir Maieſtie, and their honors, that it may be redreſſed? Truth. And woulde to God they felt it. To miſlike of the eccleſiaſticall gouernement nowe eſtabliſhed among vs? Truth, for it is forraine and Antichriſtian for the moſt part. To miſlike of the ciuill gouernement. That is a ſlander, & I dare write it in my forehead as a ſlander: But why ſhould I deale in this cauſe more then others? The worthies of the lord before me in preaching and writing for a lerned miniſter ye haue delt herein. If they had not, this is my reaſon. Though al hir Maieſties ſubiects, yea hir faithfulleſt coũſellers ſhold cõſpire againſt hir highnes, I my ſelfe againſt thẽ would defend hir, and hit cauſe to the loſſe of my life ten thouſand times.

And

And shall not I do the like seruice vnto the Lord?

To end, commending you all both honorable, worshipful, ministers and people, vnto the Lord and the word of his grace, I take my leaue of you in that exhortatiō which we rede in Iob. Acquaint your selues I pray you with the almightie, and make peace with him, thereby it shal go well with you, receiue I pray you, the lawe of his mouth, and lay vp his worde in your hearts. If you returne vnto him, you shalbe built vp, if you put iniquity far from your tabernacle, the almightie shalbe your defence, you shall make your prayer vnto him, and hee shall heare you. Christ Iesus giue them an heart to returne vnto thee, & be thou founde of them for thy mercies sake. Amen, Amen, Amen. yea come quickly Lord Iesus.

Iob. 23. 21
22. 25.

Your poore countrey man, who in all dutifull good will hath wholly dedicated himselfe to doe you good in the Lord. IOHN PENRY.

ERRATA.

Pag. 12 lin. 19. read imperiall. Pag. 16. lin. 18. blot out Timothees &c. and read parentes. Ephes. 4. 6. and the hearers of the lawe- Deut. 6. 7. Psal. 78. 5. 6.